1: Childs M-S (1934-1940) 1949 FP 13 Mbundu FP 13

expeditions. Many blood-brotherhoods were doubtless undertaken purely from motives of friendship.[1] The *vakuacisoko* is a friendly institution. The Ovimbundu are a friendly people.

Identification is a strikingly important feature of Umbundu social adjustments and of the whole learning process. Children overtly identify themselves with older siblings, with parents, with other older relatives both living and dead, with friends of their parents, with the village headman, or even the king.[2] This perhaps is the process involved in that which the Ovimbundu name reincarnation. It is largely through identification that character appears to run in families. This is why boys are so keen to learn the professions of their fathers or their mother's brothers. Identification with their seniors in social position and economic activity more closely cements the unity of the child–adult sphere and gives the children yet another urge to enter into adult life and assume complete responsibility as quickly as possible.

'Inferiority Conflict' has probably been present in Umbundu life for a long time, perhaps since the rubber trade (1874), perhaps even longer. When a people's activity is keyed to so high a pitch there will be some individuals who find themselves inadequate. There are a number of proverbs which ridicule the stay-at-homes or those 'too lazy' to undertake the exceedingly arduous trading expeditions. European domination has set new paces and created new frustrations, with one result, that 'inferiority conflicts' are probably on the increase. Many individual instances could be cited. A particularly striking one of my observation is of a man whose suffering from epileptic seizures had induced attitudes of inferiority. The conflict was exacerbated by his selection as a hospital assistant, in which position the responsibility required was plainly beyond his ability.[3] Individuals suffering from any physical disability find life difficult among such an aggressive people.

If the disability is great the handicapped individual generally finds the adjustment beyond his powers. I have observed a number of severely crippled individuals brought up in traditional kinship groups, and all of them were suffering from overt inferiority conflicts. All of these individuals had adopted compensatory

[1] Although the rite seems to have connotations of sorcery.

[2] Among the Tallensi, according to Fortes, identification is only with older siblings, with parents, and with 'the clan' (*op. cit.*, pp. 46 ff.).

[3] Epilepsy (*ocisuepi*) is considered by the Ovimbundu as a visitation of the spirits and is much feared.

3: Hambly E-5 (1929-1930) 1934 FP13 Mbundu FP13

164 Deformities resulting from burns are frequent. Cooking pots
[732] are unstably placed on logs which form the fire, and, in addition to this, people sleep very near the fire. There is no cerebro-spinal fever. Pneumonia is very common; the result is often fatal. Weakness of the heart is only occasional. Varicose veins are rare. There is no appendicitis.

One cannot fail to notice the prevalence of tropical ulcers among the Ovimbundu. These occur most frequently on the tibia. The
[757] big sloughing ulcer makes a large hole which the native fills with clay and a pulp of leaves. Sometimes a bark is pounded to a pulp and used in this way. These ulcers are very obstinate even under skilled treatment. Often after the wound has been healed it will break out again when irritated by the slightest injury. Medical
[732] opinion is divided as to the cause of these ulcers. Jiggers are a cause of deformation of the toes, which sometimes fall off or have to be amputated. Cancer is not usual in people under sixty years of age. Superficial cancer is the most common form.

515 Water, even when procurable, is sparingly used by the Ovimbundu. The hands and face may receive a perfunctory wash each day, but the entire body seldom receives this attention.

757 Cupping was observed on two occasions, but I think the operations were performed by the mothers of the children concerned, and not by a medicine-man. The method of using the horns or gourds is illustrated (Plate LXXXVI, Fig. 1). After incisions had been made the cups were applied. The operator sucked the pointed end of the cup, so creating a vacuum, which was maintained by pushing forward with the tip of the tongue a small ball of wax. This wax filled the hole at the pointed end of the cupping horn. The people shown in the photograph are Vachokue, but the method is the same among the Ovimbundu.

At Elende there was a sweat bath in the form of a hole in the ground containing a heap of stones. The stones are heated in a fire, then cold water is thrown over them so that steam arises to the patient, who crouches above the hole covered with a blanket.

In the Vaele country, also among the Ovimbundu at Elende, I examined corporeal incisions other than tribal marks. The explanation was to the effect that the making of cuts cured pain (Plates XXIV, Fig. 3; LXXVI, Fig. 2).

RAIN-MAKING

791 The rain-maker (*upuli*) is a medicine-man who has specialised in this function. The *upuli*, who was an Ocivokue of Ngonga, and